1:Stanford U. S-4, 5 1956 AF16 SW China
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campaign to encourage workers to return to the rural areas to engage in production.[25] All in all, the basis of city relief was self-help-through-labor, which was also the emphasis of rural relief policies. For example, in Chungking needy people were organized into handicraft-production teams. Early in 1955, it was reported that in addition to those performing regular and seasonal labor, 32,000 needy people were organized into productive labor teams in Chungking. Among the people who were unable to make a living, including the aged, the cripple, and the young, relief was given to 41,828 families in the period January-October 1954, according to a Communist source.[26]

Beggars, pickpockets, and prostitutes were the subjects of an intensive campaign. It was reported in 1952 that the majority of these three city elements had been sent to institutions for reform and training in productive works.[27] In a speech in September 1954, the Communist Minister of Internal Affairs told the National People's Congress that prostitutes, beggars, and opium smokers were "basically

25. Ibid., p. 16.

26. Survey of China Mainland Press, Hong Kong, America Consulate General, No. 1008, Supplements, March 16, 1955, pp. 8-10.

27. New China Daily, Sept. 28, 1952, p. 4.

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733 735 548 non-existent" in Communist China and the number of vagrants had been greatly reduced.[28]

V. CHILD WELFARE

527 746 Following the international practice of dedicating one day in the year to the children, in 1931 April 4th was promulgated as China's Children's Day by the Nationalist Government. But the Chinese Communist regime changed this date to June 1st, in accordance with a decision made by the International Democratic Women's Federation in 1949 at Moscow.[29] Children's Day as it is celebrated in the United States and in Great Britain was branded as capitalistic, i.e., not designed for the well-being of the children of the laboring classes. Around June 1st every year, all the propaganda media are mobilized for the promotion of child welfare, praise of the happy state of children in Communist China and in the Communist bloc of nations, and references to the "plight" of children in the free world. And it is also around this time in most large cities on the Mainland of China that health examinations for

28. People's Handbook, 1955, pp. 211-13.

29. Hung Hsin-t'ao, Chi-nien Chieh-jih Shih-shih Tzu-liao [History of the Memorial Days], Shanghai, T'ai-lien ch'u-pan she, 1953, Vol. II, pp. 180-83.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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shed at 5,600 feet, one of the lowest points in this part of the range. From here we went by an equally gradual descent to T'ou-tao-shui, a little village in which a market is held every five days. The small official in charge of the police here came to see me in the evening somewhat the worse for liquor, and I saw three or four other men in the same state, rather an unusual sight in China. Most Chinamen drink rice spirit, but they seem to know when they have had enough, and one seldom sees a drunken man.

From T'ou-tao-shui there are two roads on to Kun-long. The most direct route passes through Mêng-lai, but I took a longer and better road round by Mien-ning. The next day we had an easy march to Yi-wan-shui, and on the 20th we slept at La-tien-p'o, a village which lies on the Mêng-lai Ho, the main source of the Nam Ting. Still following up this stream we reached Mien-ning T'ing on the 22nd.

Since leaving Shun-ning the country and climate had been gradually changing, and we were now in a district more resembling the Shan States than the higher part of China we had hitherto been travelling in. The elevations of the hills are much lower, the climate considerably warmer, and the whole country is covered with jungle of a semi-tropical kind instead of the bare hills and pine forests of the districts further north.

The Mien-ning plain is some seven miles long by three miles wide. The town is built near the southern end of it on the left bank of the Mêng-lai Ho, a stream 30 yards wide and three or four feet deep, which runs down the middle of the plain from south to north. There is a great deal of vacant space inside the walls, and the town contains only 200 houses, but it is surrounded on all sides by suburbs amounting to another 300 or 400. The largest suburb is on the east, and this appears to be the chief commercial quarter, such as it is. The inns are miserable, and I found quarters in a good-sized temple, built by the Ssŭ-ch'uan residents of the place.

Mien-ning is always pronounced Mien-ling by the inhabitants. It was originally a Shan state, and its proper Shan name is Möng Myen. There are still a great many of this race living here, but the Chinese are now in the majority, and the Shans are taking very much to Chinese

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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dress and customs, and even to the Chinese language. It is quite probable that in another generation or two they will all call themselves Chinamen, and the place will afford another instance of the absorption of the Shan by the Chinaman in places which are over 4000 feet high, and are therefore healthy enough for the Chinese of Yün-nan to live in.

We halted a day at Mien-ning to rest our pack mules. There is no trade in the place to speak of. There are a few small merchants who occasionally go with small mule caravans to Mêng-sa and the other Shan States in the neighbourhood. In the morning I went up to the Shan monastery and saw the priest, a native of Mien-ning, who had ten years before been on a visit to Rangoon to worship at the pagoda. He was dressed in the usual unorthodox fashion of the Chinese Shan priests, with a yellow robe covering both shoulders, a red cap on his head, and Chinese socks and shoes on his feet, a contravention in three respects of the rules of Burmese Buddhism, which ordain that one shoulder must be bare, that no head-covering may be worn, and that no shoe must be used which covers the top of the toes.

Like many Chinese Shan priests he was an opium smoker and did not seem the least ashamed of it, as he got through three pipes while I was there. He told me that formerly the whole of this country was inhabited by Shans, but that now the Chinese were gradually ousting them. I noticed that even the priest himself, though he spoke Shan to me, would address his pupils in Chinese.

On the 24th February, 15 miles of somewhat up and down road took us to Ping-yüan-hsün. At the little village of Pang-mai which we passed on this march, in a pleasant valley covered with fir trees, is an isolated colony of Mêng-hua Lo-los, who emigrated from their own district a few generations ago. Their language I found to be nearly the same as that spoken at Wu-li-hei, but they are giving it up and are beginning to talk Chinese even among themselves. The women already tie up their feet in the Chinese fashion, and they will no doubt soon cease to call themselves Lo-los.

The next day, after three or four miles of level going,